

**Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.**

**NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.**

#### THE CHURCHES.

**First Presbyterian.**  
Rev. George L. Curtis, Pastor. Sunday services: Morning worship 10.30 Sabbath-school, 12.15. Christian Endeavor, 7.00. Evening worship, 7.45 o'clock. Prayer-meeting each Wednesday night.

**Westminster Church.**  
Rev. George A. Paul, Pastor. Divine worship at 10.30 A. M. and 7.45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 6.30 P. M. A cordial welcome to all.

**Park Methodist Episcopal.**  
Rev. Dr. C. B. Woodruff, pastor. Men's meeting Mizpah Brotherhood 9.45 A. M. Church Services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Vesper service Epworth League at 7.30 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening, prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

**German Presbyterian.**  
Sunday services: Preaching by the pastor, Rev. Emil J. Buttinghausen, at 10.30 A. M. and 7.30 P. M. Sunday-school at 12.15 P. M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

**First Baptist Church.**  
Rev. Fred W. Bala, pastor. Sabbath preaching services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Circle, Sabbath at 6.45 P. M. Christian Endeavor meeting Tuesday at 8 P. M. General Prayer and Conference meeting Wednesday at 8 P. M. Junior Endeavor Friday at 8.30 P. M. Everybody welcome. All seats free.

**Glenn Ridge Congregational.**  
Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilber Brown, D.D., pastor. Sunday morning worship at 10.45; Sunday-school, 12 M. Young People's Society of Christian Endeavor, 7 P. M. Evening worship at 7.45; Church prayer-meeting Wednesday at 8 o'clock.

**Watson's M. Church.**  
Rev. S. T. Jackson, Ph. D., Pastor. Devotional Meeting, 9.30 A. M.; Preaching, 10.30 A. M., subject, "Good Cheer." Sunday-school at 2.30 P. M. Epworth League, at 6.30 P. M. Preaching at 7.30 P. M., subject, "Does Death End All?"

**Church of the Sacred Heart.**  
The Rev. J. M. Nardello, pastor. First Mass, 6.30 A. M. Mass and sermon, 8.30 A. M. High Mass and sermon, 10.30 A. M. Sunday-school, 2 P. M. Vesper service, 3.30 P. M.

**Christ Episcopal.**  
Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector. SUNDAY SERVICES: Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 9.50 A. M. Choral Even Song, 4.30 P. M.

**East Orange Baptist Church.**  
Prospect Street. Services at 11 o'clock A. M. and 7.45 P. M. Sunday School at 3.30 P. M. Prayer-meeting at 7.45 P. M. day evening.

**Montgomery Chapel.**  
Wilton S. Phares, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7.45 P. M. Sunday-school at 3 P. M. Young People's meeting at 7.15 P. M.

**During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7.30 to 10 P. M., and on Sunday afternoon from 2.30 to 5.30 P. M.; for ladies and girls on Thursday evening from 7.30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.**

**Unity Church, (Unitarian).**  
Unity Church (Unitarian). Church street, Montclair. Sunday, January 29, Rev. Louis H. Bushhorn, of Concord, New Hampshire, will preach. Subject, "Nature and Spirit." Services begin at 10.45. Sunday-school and Conversation Class immediately after service. The seats are free and all are welcome.

**Sunday Services.**  
Until further notice the services at Assenon Chapel (Episcopal), corner Montgomery and Berkeley avenues, will be as follows:

8 A. M., Holy Communion, except first Sunday in month; 10.30 A. M., morning prayer and sermon, first Sunday in month; Holy Communion; 3 P. M., Sunday-school; 7.30 P. M., service of song; 8 P. M., evening prayer and sermon.

**St. John's Lutheran Church.**  
Corner Liberty Street and Aurora Place. Rev. H. A. Steininger, pastor. Services 10.45 A. M. and 7.45 P. M. Sunday-school at 3 P. M. Ladies' Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7.45 P. M.

**Bloomfield Mission.**  
Glenwood Avenue, near Centre. Sunday-school at 3.30 P. M. Gospel service on Sabbath evening at 8 o'clock.

**Silver Lake Union Chapel.**  
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 1 P. M. Preaching, 8 P. M. Week-day prayer meeting, Thursday evening 8 P. M. Everybody welcome.

**BROOKDALE REFORMED.**  
Rev. W. E. Bogardus, Pastor. Sunday services: Sabbath school at 9.40 A. M.; preaching services at 10.45 A. M.; Christian Endeavor at 7.15 P. M.; preaching services at 8.30 P. M. Prayer meeting on Wednesday evening at 8.00 o'clock.

**BROOKDALE BAPTIST.**  
Rev. J. H. Brittain, pastor. Sabbath preaching services at 3.15 P. M.; Sunday-school at 2.00 P. M.; prayer-meeting, Wednesday at 8 P. M.

**Town Clerk Trippett's Case.**  
The committee appointed by the Montclair Town Council on December 21 last to investigate the charge of "graft" made by Pasquale Costone against Town Clerk Harry Trippett, reported the result of its investigations at the Council meeting Monday night.

Mr. Trippett was exonerated as to having violated any law or ordinance, but the committee presented a recommendation that an ordinance be drawn defining the exact duties expected of the clerk, and thus avoid the chance of such charges being made in the future. The committee's report was as follows:

"The committee appointed by Council to examine into and report upon facts as to the claim of Pasquale Costone, that the town clerk had demanded and received money from him to which he was not entitled, reports that it has examined Mr. Costone and Mr. Trippett, no one else having responded to invitations to be present. The committee finds that shortly after the organization of the town as at present constituted, one or more contractors to whom had been awarded contracts for building sewers requested the town clerk to draw up the formal agreement so awarded to them, and offered to reward him for said services. As the clerk was not required by law or town ordinance to perform the work, and as the contractors were at liberty, so far as they alone were concerned to have these contracts drawn by any competent person, he accepted the offer, doing the work, as he states, out of office hours. The practice developed into what seems to have been an established custom, which applies to all contracts for town work. It was applied also to all applications for town licenses. Mr. Trippett explains, and it is entirely probable, that the payment in such cases was for drawing up the applications for licenses and not for filling out the blank licenses. Other small sums were paid for 'junk and similar licenses, which Mr. Trippett claims, and he seems to be supported in his claim, were authorized by town ordinance."

"Mr. Trippett has shown a desire to give the committee full information concerning all his transactions, and as far as we can judge has concealed nothing."

"We feel that the drawing of contracts to which the town is a party properly belongs to the town attorney, and that the clerk should have referred the contracts to that official. It is proper to state that the present town attorney says he has drawn such contracts when called upon and stands ready to do so in future cases without charge to contractors; and also that there is no evidence that his predecessors in office were not equally willing to perform their duty in this regard."

"The committee recommends that an ordinance be drawn clearly defining the duties required of the clerk in addition to those imposed upon him by law."

"In submitting this report the committee calls attention to the obvious duty of all town officers to refrain from doing anything which may invite criticism of their motives or furnish ground however false it may be, for more serious accusations."

"We believe our officers are of unusually good repute as to their honesty and integrity. It is to be hoped that no one will so act as to justify suspicion."

#### The Other Side of Things—Extravagance.

(Continued.)

Not only would those who work in the great manufacturing establishments feel the shortage of work (therefore of income), in case all the rich people became "thrifty," holding on to their dollars, instead of spending them. The florists, the decorators, the artists, the caterers, would find an emphatic shrinkage in their orders, and those who make holiday goods, birthday goods and wedding-day goods would find their business almost wrecked. Nor would the adversity stop there. All those people whose incomes were decreased, would have to live more economically. That is, they would wear their clothes longer and therefore buy less of the tailor or of the clothing merchant, and these people would buy less of the cloth makers, and the cloth makers would buy less cotton and wool of the farmers. So also all of these people would economize on food, cutting down on the cost of table supplies. That would be felt by the farmers, the gardeners, the fruit growers, and the meat growers, and by the merchants who deal in all sorts of food products, for "hard times" once started go on in a steady wave, skipping no home and visiting every employment.

Therefore, we who are not rich ought to bless our lucky stars every time we see our rich people rush along in twenty thousand dollar automobiles, wearing costly clothing, and every time we read of their building palatial homes and furnishing them, and often refurnishing them with royal extravagance, and whenever we learn of floral decorations at marriage feasts costing thousands of dollars, and for each and every extravagance (the bigger the better), of their extravagant lives. Every dollar goes to pay the workers who produce the articles upon which the rich expend their millions.

True, that extravagance may harm those who indulge in it, but it blesses the whole of the rest of the nation by providing a great demand for labor, that otherwise would leave thousands of poor families in bitter poverty who now find comfort and plenty by remunerative employment.

Not all of the material property of the country is due to the lavish living of the rich. In the United States the spirit of ambition is quite as strong in those of moderate means, and even among those of very limited means, as among the rich, and according to their means they live quite as extravagantly. It is a matter of common observation that many families in any community "live quite beyond their means." Nor is this fact confined to those of moderate or limited means. The very poor, even the subject poor, have the same ambition that leads the extravagance of others.

Here and there among our millionaires is a miserably miserly soul, who holds on to his millions with a stingy grip that robs the working multitudes of the blessing he has in his power to give, would he only change from miserliness to extravagance. Here and there among those of us who are not rich is a miserably miserly soul, who pinches every quarter-dollar until the eagle squeaks, as it takes its final slip out of his stingy grip, but such cases are rare in the United States. As a people, rich and poor alike, we are full of extravagance. Therefore, as a people, we are full of abounding material property, so long as we are under normal conditions. Now and then come years of adversity, but that never happens until some outside influence comes in to check extravagance.

Material property is but a part of the blessing of extravagance. Since our schools, public and private, can only thrive well when the money-flow of the land is at full tide, it follows that the intellectual progress of our youth is also dependent upon a large indulgence of extravagance.

No institutions feel "hard times" more sharply than those known as religious. Our church treasuries and our missionary funds suffer keenly whenever the money-flow of the country is decreased. It follows therefore that the moral advancement of the nation is jeopardized whenever extravagance is curtailed.

Now all this is a matter of serious consideration. It must be remembered that there is just as much money in the United States in hard times as in good times, so it is not the amount of money in existence that makes the difference. It is the amount in circulation. Extravagance sets money in circulation. Thrift stops its circulation and piles it up in stagnant hoards, in old stocking legs, in carefully chosen hiding places, in family safes and in great safety deposit vaults.

Of course extravagance without labor would bring financial ruin. The two must go hand-in-hand. However, if extravagance ceases, labor is no more in demand. Therefore, whenever you see, whenever you become conscious of an extravagance as your own part, comfort yourself with the reflection that you have thereby added your mite to the building of the material, intellectual and moral advancement of America.

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#### The Martin Bill.

Assembly bill No. 14, introduced in the Legislature by Assemblyman William F. Martin of Essex county, deals with the equities involved in the work and cost of abolishing railroad grade crossings in municipalities of this State, and makes the Court of Chancery the arbitrator in determining first the necessity of abolishing any grade crossing in question, and secondly, how the cost of such abolishment is to be distributed. The bill appears to be based on sound principles. Existing railroads now in operation are in possession of a legal right of way, including grade crossings; such crossings, it is admitted, are a source of danger to those who have to walk or drive across the tracks, and the possibility of accidents imposes a grave liability upon the railroad companies. The abolishment of grade crossings is a matter of mutual benefit and advantage, and also a matter that affords suitable ground for mutual co-operation in work and cost.

A provision in Assemblyman Martin's bill places the right to petition for the abolishment of a grade crossing in the municipal government and in a railroad company. The petition is to be made to the chancellor, and he passes upon it and grants or refuses it.

The Martin bill is meeting with hostile criticism in Orange, where the people are clamoring for the abolishment of grade crossings, and at the same time are violently opposed to the expenditure of one cent of public money in defraying the cost of the work.

Some of the provisions of the Martin bill are as follows:

Section 1 provides that "the governing body having the control of the streets of any city in which a public street or highway and a railroad track cross . . . may apply to the chancellor by petition . . . for a change in such crossing or in the approaches thereto, so as to avoid a dangerous or inadequate crossing at grade or that such grade crossing be removed or discontinued."

Section 3 says: "If it shall appear to the chancellor that the said grade crossing is unsafe or inadequate . . . he shall define by decree what alterations, changes or removals shall be made to such crossing, the approaches thereto, such railroad or railroads, street or highway, or such of said crossings shall be abolished or otherwise altered, changed or removed, and what changes of streets shall be made, and shall provide for the non-interference of the same, and within what time the work shall be performed the work or furnish materials or any part thereof; and shall direct that the cost and damages incident to the work or any part thereof as he shall deem appropriate shall be paid by the railroad company, except that such city shall not pay more than one-half of the cost of the opening, closing, grading, widening or altering streets or highways and sewer pipes and drains owned by such city."

Section 5 empowers the city, where such improvement is made, to raise such sum as is necessary by general levy, and in section 6 it is provided that proceedings for the abolition of grade crossings may be instituted by petition of any railroad company interested or any street railroad company operating a line over any unsafe or inadequate grade crossings.

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